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ABSTRACT

This report discusses the values, ethical standards, and moral reasoning practices of members of the community college community and the general population in the state of Illinois. A survey was sent to randomly selected students, faculty, and staff at Illinois community colleges. All 48 colleges participated and 1,659 responses were received. A second survey was sent to 1,397 Illinois residents eighteen years or older, and 735 responses were received. The surveys asked respondents about ethics, core values, life priorities, sources of authority and moral boundaries, moral reasoning, and teaching values. Results suggest a high degree of consistency between the community college population and the general population. Respondents reported a strong connection between ethics and leadership, and feel that people are not properly learning values that would help them become ethical adults. Respondents from both populations agreed that community colleges should teach ethics and that ethical decision-making is important. The general population does not believe that community colleges have different values from their own, and the majority think that values should be taught in college. Sections in the report include: (1) Executive Summary; (2) Leadership and Values; (3) Teaching Ethics and Values in the Colleges; and (4) Summary and Conclusions. (Contains 21 tables and 3 figures. Sampling protocol, response rates, and sampling tolerances are contained in the technical appendix.) (RDG)

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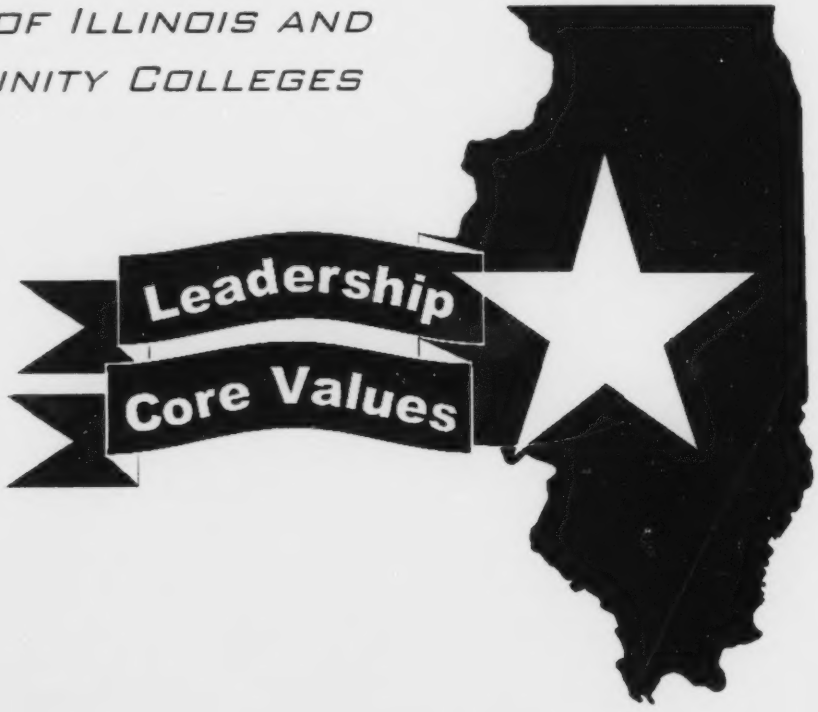
LEADERSHIP AND VALUES:

THE PEOPLE OF ILLINOIS AND THEIR COMMUNITY COLLEGES



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ILLINOIS COMMUNITY COLLEGE BOARD
INSTITUTE FOR GLOBAL ETHICS
THE GALLUP ORGANIZATION

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Leadership and Values:

The People of Illinois and Their Community Colleges

A Survey of the People of Illinois and the Faculty, Staff, and Students of Illinois Community Colleges by the Illinois Community College Board, the Institute for Global Ethics, and The Gallup Organization.

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STATE STEERING COMMITTEE
LEADERSHIP AND CORE VALUES INITIATIVE

(Letter of Transmittal)

October 29, 1999

Mr. Edward T. Duffy
Chairman
Illinois Community College Board
3301 S. Laramie Avenue
Cicero, IL 60804

Dear Mr. Duffy:

On behalf of my colleagues on the State Steering Committee for the Leadership and Core Values Initiative, I am pleased to transmit the final survey report, *Leadership and Values: The People of Illinois and Their Community Colleges.*

In the summer of 1997, the Illinois Community College Board passed a resolution encouraging the colleges to examine questions about values, ethical-decision-making practices, and leadership traits that support consideration of values in the workplace and home. The resolution came as no surprise, because college presidents, trustees, and faculty had been discussing the role values play in creating effective organizations and healthy societies. Many of the community colleges had already developed comprehensive mission and value statements; others were beginning to explore these issues and their effect on college culture and operation.

Following the adoption of the resolution, a statewide steering committee of presidents, trustees, faculty, staff, and students was assembled to plan and implement what is called today, "The Leadership and Core Values Initiative." The purpose of the Initiative would be threefold: *explore, adopt,* and *teach* the leadership traits that support values exploration and ethical-decision-making practices.

Under this systemwide Initiative, community colleges across the state were encouraged first to *explore.* They were invited to begin discussions among faculty, staff, and students about values and ethics and their importance to society. Second, they were encouraged, if they wished, to *adopt* ethical standards and practices appropriate to their communities. Those standards and practices, however, would be decisions made at the local colleges, and nothing would be prescribed. Third, faculty, staff, and students would be encouraged to *teach* values and leadership by developing methods to include ethical practices in the curriculum and in teaching.

The first meeting of the Initiative—with sponsorship from Ameritech of Illinois, the Presidents' Council, the Trustees' Association, the Faculty Association, and the Chief Financial Officers Association—drew more than 250 community college educators to Springfield on May 3, 1998. They came in teams of five, representing every community college. At that meeting, they realized that they

needed more information. Specifically, they wanted to know what the people of Illinois and the people of the community colleges thought about values and values exploration. Were values important? If so, what values were of highest concern? And, should community colleges build values exploration and ethical-decision-making principles into practice, teaching, and curriculum?

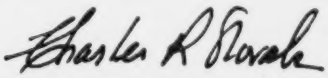
The following report shares the results of that research. Conducted for the Illinois Community College Board by the Institute for Global Ethics and The Gallup Organization, the findings here represent the first comprehensive study of the values, ethical priorities, moral reasoning patterns, and possibilities for teaching ethics in any statewide community college system.

The results are significant in several ways:

- They show a strong, consistent desire on the part of the general population to encourage the exploration, adoption, and teaching of values in the community colleges—and a willingness among the colleges to undertake that task.
- They indicate a very close match between the values, ethical standards, and moral reasoning practices of the general population and of the campus communities.
- They lay the basis for continued work by the newly formed Illinois Center for Applied Ethics to extend the ethics initiatives on the various campuses outward into their communities—to businesses, schools, government entities, prisons, professional associations, and other organizations seeking practical help in promoting ethical practice.

The Steering Committee for the Leadership and Core Values Initiative, listed on page 7, wishes to thank the Illinois Community College Board for beginning this Initiative. We are convinced that it will create a new and valuable relationship between the community colleges and the publics they serve. And we hope that it will prove to be a prominent and influential effort in the U.S. community college movement.

Sincerely,



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Executive Summary

In the summer of 1997, the Illinois Community College Board passed a resolution encouraging the state's 48 community colleges to examine issues associated with values, values exploration, and ethical-decision-making practices. The board resolution encouraged the colleges to study the leadership traits that support ethics and ethical practices.

A statewide steering committee was established to begin the Initiative; it was made up of college presidents, trustees, faculty, students, and staff. One of the initial questions asked by the Steering Committee was: What do people think about ethics and ethical practices? Do the people believe this to be important subject matter for community colleges? What do community college faculty think about these subject issues? What do students think about values? These initial questions led to the decision to conduct statewide surveys to find out if ethics matters and if ethics is an appropriate subject for college staff and classrooms.

The Steering Committee contracted with the Institute for Global Ethics in Camden, Maine, to help develop a questionnaire that could be used in the community colleges and with the general population of the state of Illinois. In May 1999, the questionnaires were mailed to randomly identified staff members, faculty, and students of all of the Illinois community colleges. All 48 colleges participated, and 1,659 questionnaires were returned and analyzed by Dr. William Loges from Baylor University, research consultant for the Institute for Global Ethics.

While the community college population was being sampled, the Institute for Global Ethics contracted with the Gallup Organization to conduct a survey of the general population of Illinois. From May 15, 1999 through June 10, 1999, 1,848 adults, eighteen years or older, were surveyed. Of these, 1,397 interviewees agreed to accept a mailed, self-administered questionnaire. By July 21, the cutoff date, 735 completed questionnaires were returned to the Gallup Organization.

Detailed information, including the raw data from the Gallup Organization, on the surveys is available at the Illinois Community College Board Web site (www.iccb.state.il.us), as well as the Institute for Global Ethics Web site (www.globalethics.org).

Does Ethics Matter?

To the question, "Does Ethics Matter?" the Gallup survey demonstrated that people agree on two key ideas. First they see a strong connection between ethics and leadership. Seventy-two percent rejecte the idea that you can be an effective leader without being ethical. Yet, they also feel that people today are not learning values in a manner that would help them become ethical adults. Seventy-seven percent of the Gallup respondents feel that *"people today are not learning the values they should."* In addition, 73 percent of the Illinois respondents reject the idea that "ethics should be taught only in the home." They see a need for a broader education in ethics.

Core Values

Respondents to both of the surveys were presented with a list of 15 values and asked to list the five they think are most important. Again, there is remarkable consistency between the community college sample and the general population sample survey done by Gallup. Two values received the highest ratings, from 70 to 76 percent: Responsibility and Truth. Three other values received high ratings from all of the samples of staff, students, faculty, and the general population. Those values are: Fairness, Compassion, and Self-Respect. A sixth value, Freedom, also received relatively high ratings from many of those surveyed.

The results of this portion of the survey strongly support the conclusion that the people of Illinois share a set of core values with the community college population. These results lead to two conclusions. First, there is a set of core values that is readily identifiable. It is an appropriate topic for discussion and definition. Second, the general public and the community college samples identified two value sets that are remarkably close. In other words, there appears to be a similar set of core values common to both the community colleges and the general population of the state of Illinois.

Life's Priorities

Respondents to the surveys were presented with competing life goals and asked to choose which are most important. Those goals include personal financial success, working in an environment where my ethics are respected, marriage and family life, a satisfying career, and ethics and character development. Again, there is a strong similarity between community college respondents and the general population. Respondents most often chose a selection of answers that might be characterized as "*peaceful existence in civil environment*" over financial reward or career satisfaction. They indicated a strong desire to work in an ethical environment.

Sources of Authority and Moral Boundaries

"Sources of authority" refers to whom one might turn to as a moral exemplar. "Moral boundaries" refers to who is "most like me" in terms of the values they embrace. To say it in another way, who can advise me and who is most like me? Again, respondents in both surveys agreed. Family members and friends were the groups who respondents feel are most like them and from whom they are most likely to seek ethical advice. A second group of individuals and organizations is considered both helpful and similar by a majority of respondents; this group included churches and schools and the people associated with them.

Moral Reasoning

Respondents were given a number of dilemmas to determine how they would reason ethically. It appears from the responses to the dilemmas that there is no correlation between the set of values chosen by the respondents and the ethical principles they employ in making decisions. Each of the three ethical principles provided in the survey was widely chosen by respondents, depending on the situation, not an ethical rule. Therefore, it appears that the dilemma drove the choice, not a specific or static type of ethical reasoning.

Teaching Values

One of the primary questions asked by the Leadership and Core Values Steering Committee was, "Should community colleges engage values exploration and ethical-decision-making practices on campus and in the classroom?" The results of the survey are unambiguous. Both the community college and the Gallup respondents indicated that values and ethical-decision-making practices should be taught. Seventy-seven percent of the general population agree that people are not learning values. Only 17 percent of the general population agree that ethics should be taught only in the home. Seventy-three percent of the respondents agree that community colleges should teach values, and more than one-half of the Gallup respondents say community colleges should play a "big" role in teaching values.

The majority of the respondents of both surveys agree that personal integrity and ethics go together. The majority agree that making ethical decisions is difficult, which speaks to the need for additional training. Nearly three-fourths of the respondents agree that you cannot be a good leader without ethics and personal integrity. Community college faculty, in large number, indicated that they would feel comfortable in incorporating ethics into their classrooms. Also, many faculty also stated overwhelmingly that they already help their students with ethical and values discussions. And, the students themselves strongly concur with the statement that "my community college should play a big role in educating students about ethics."

More than 85 percent of the Gallup respondents disagree with the statement "no tax money should be spent on teaching values in community colleges." The general population does not believe the community colleges have values that are different from their own. In addition, the colleges are perceived to be places where many people make decisions using values that the general population thinks are important. Broadly speaking, the general population supports the notion that community colleges should pursue values education and ethical-decision-making practices in their classrooms across the state of Illinois.

Leadership and Values:

The People of Illinois and Their Community Colleges

The Survey

In May 1999, questionnaires designed by the Institute for Global Ethics, in consultation with the Steering Committee for the Illinois Community College board's Leadership and Core Values Initiative, were mailed to randomly identified staff members, faculty, and students of the Illinois Community College (ICC) system. The sample was generated from records maintained at the ICC board office in Springfield, and coordinated by the state board through campus coordinators at each of the 48 colleges. By the cut-off date in late July, 1,659 surveys had been returned to Dr. William Loges of Baylor University, research consultant to the Institute for Global Ethics.

The people of Illinois see a strong connection between leadership and ethics.

Concurrently the Institute for Global Ethics contracted with the Gallup Organization to conduct a survey of the general population of Illinois. The Gallup survey instrument was nearly identical to the community college survey in order to provide direct comparisons between the community college groups and the general population of Illinois. Gallup conducted telephone interviews with a representative cross-section of 1,848 adults, 18 years or older, from May 15, 1999 to June 10, 1999. Of these, 1,397 interviewees agreed to accept a mailed, self-administered questionnaire and a $2 incentive payment. By July 21, a total of 735 completed questionnaires had been returned.

For detailed information on the sample in each survey, see Appendix 1. The complete report on the community college survey by Dr. William Loges and the complete Gallup report and its accompanying charts, tables, and presentations are available at the Leadership and Core Values Web site of the ICC board (www.iccb.state.il.us).

Does Ethics Matter?

Asked in the Gallup survey about their attitudes toward values and ethics, the people of Illinois come together around two key ideas.

- They see a strong connection between ethics and leadership, rejecting the idea that "you can be an effective leader without being ethical" (72 percent "disagree" or "strongly disagree").
- Yet they feel that "people today are not learning the values they should" (77 percent "agree" or "strongly agree").

Since higher education is tasked with developing future leaders, these twin responses suggest a serious shortfall in the educational process. If ethics were not such a challenging topic, that shortfall might not be so significant. In fact, however, the majority of respondents statewide (52 percent) rejects the idea that "ethical decisions are usually pretty easy." Instead, they seem to feel that leaders face tough ethical decisions and need an ethical compass in order to be effective.

Are future leaders finding that compass? Not in the opinion of these respondents. Asked whether "young people are on the right track in developing the values they'll need to be ethical adults," 52 percent of the Gallup respondents say they are not. If the home were thought to be the only place where such values could be developed, the problem could be laid largely at the doorstep of parents. But the people of Illinois overwhelming reject (73 percent) the idea that "ethics should only be taught in the home." They apparently see a role for a broader education in ethics.

What do they mean by "ethics?" For 53 percent of the population, ethics is primarily about "personal integrity"; only 22 percent see it as primarily a matter of "social justice." So the teaching of ethics, if it is to comport with the public view of that subject, will need to emphasize the former more strongly than the latter.

Core Values

Respondents to both surveys were presented with a list of 15 ethical values and asked to indicate the five values they considere to be most important to them in their daily lives. The values, and the frequency with which they were chosen, appear in Table 1.

Table 1.
Ethical values chosen by ICC and Gallup respondents as important to them. (Figures are percentage of respondents choosing the value.)

Value	All ICC	Staff	Student	Faculty	Gallup
Responsibility	76	74	76	77	63
Truth	71	71	72	70	71
Fairness	55	60	46	57	48
Compassion	50	56	44	49	44
Self-respect	50	53	57	43	49
Freedom	36	32	40	37	49
Honor	26	23	26	29	27
Reverence for Life	26	24	19	32	24
Tolerance	25	25	18	30	18
Devotion	16	16	21	14	22
Generosity	15	12	19	15	16
Respect for Elders	15	14	23	11	28
Humility	13	11	12	15	12
Social Harmony	11	14	10	9	11
Preservation of Nature	9	9	10	10	14

The five values that are chosen most often by all ICC respondents are the same five chosen most often within each subgroup. These are: Responsibility, Truth, Fairness, Compassion and Self-respect. This indicates a fair amount of unanimity between the ICC groups regarding the ethical values most important in life.

THESE SURVEYS STRONGLY SUPPORT THE CONCLUSION THAT THE PEOPLE OF ILLNOIS SHARE CORE VALUES WITH THE ICC POPULATION.

The Gallup respondents chose Truth and Responsibility most often—71 percent and 63 percent, respectively. Those are the only two values chosen by more than 50 percent of the Gallup respondents. Adding Freedom to the above list, the top six values chosen by the general population are the same as the top six among the ICC respondents. These values constitute a distinct set, with the next-highest choice standing very much lower on the scale.

When the top six values are considered, very few differences can be noted among value choices of the demographic groups:

- Women in both surveys are more likely than men to choose Compassion and Self-respect.
- Nonwhite respondents in the ICC survey are more likely to choose Self-respect.
- Better-educated respondents in the Gallup survey are most likely to choose Fairness and Responsibility, while having fewer years of schooling is associated with choosing Compassion and Self-respect.

These differences, however, do not detract from the observation of a core of values—Responsibility, Truth, Fairness, Compassion, Self-respect, and Freedom—broadly shared by both groups of respondents. When values outside the core are examined, there are many more differences among subgroups. That, in fact, is why some values lie beyond the core: Their importance is not agreed upon so universally.

These surveys strongly support the conclusion that the people of Illinois share a set of core values with the community college population. This finding helps explode two myths about values:

Myth #1: *Since everyone has different values, there is no core of values that can be taught.* In fact, there is a set of core values that is readily identifiable, broadly shared, and distinctly separate from a wide array of values that lie beyond the core.

Myth #2: *The general public has a very different set of values from those found on community college campuses.* In fact, the fit between these two values sets is remarkably close. In respect to their most important values, community colleges in Illinois appear to be an almost exact reflection of the Illinois population as a whole.

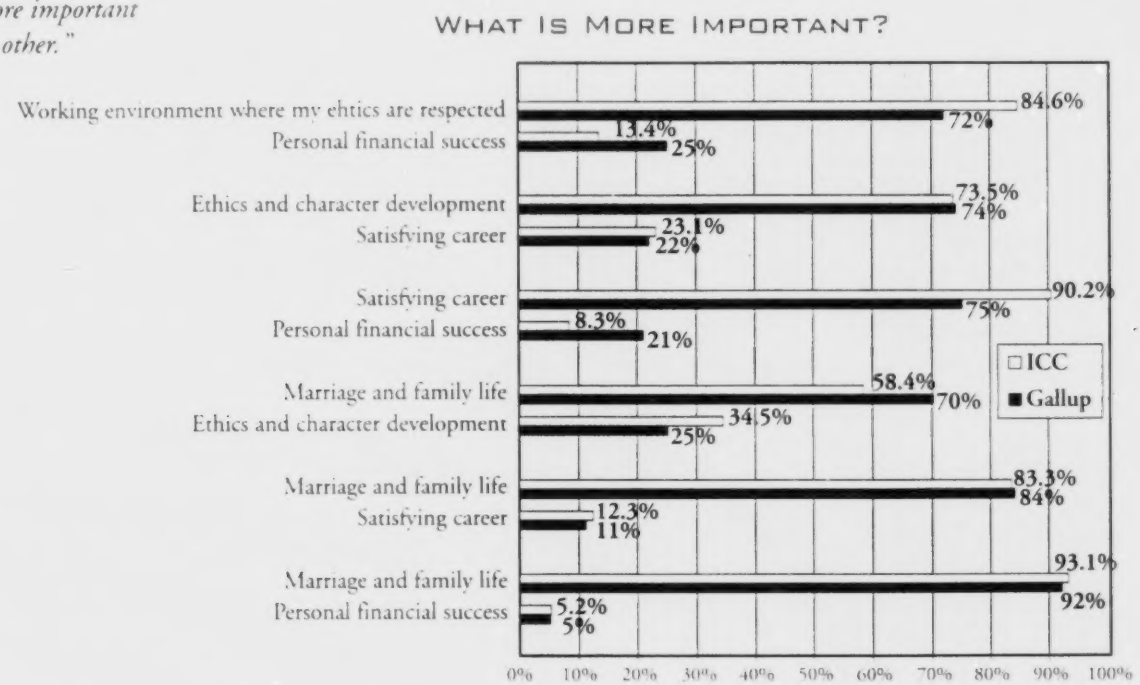
Priorities

Six items on each survey questionnaire presented respondents with two competing life goals, and asked them to choose which is most important. The goals included:

- Personal financial success
- Working in an environment where my ethics are respected
- Marriage and family life
- A satisfying career
- Ethics and character development

The following chart compares their choices:

Figure 1.
"From each pair below, please mark the one you feel is more important than the other."



For the most part, these choices did not appear to be difficult for respondents. It appears that the most challenging—where the spread between the two options is narrowest—concerns the choice between "marriage and family life" and "ethics and character development." Otherwise, "personal financial success" generally stands as a distant second to either "ethics and character development" or "marriage and family life."

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Among ICC respondents, not surprisingly, those with no children and those who lived alone are significantly more likely than those with children to consider financial success, character development, or career satisfaction more important than family life. As long as a respondent has a family, however, it appears that family will be considered more important than other goals. Otherwise, there is too little variance in these responses to make many other comparisons meaningful: Neither gender, race, educational level, nor other characteristics produced any significant variation in these results.

FOR THOSE WITH A FAMILY, MARIAGE AND FAMILY LIFE WILL BE CONSIDERED MORE IMPORTANT THAN OTHER LIFE GOALS.

Once again, these findings confirm a pattern of strong similarity between community college participants and the general population. Where there are differences, they tend to support the conclusion that community college participants are more idealistic than the general population in their willingness to discount the value of "personal financial success." Otherwise, the results are so similar as to be nearly identical—again confirming the shared values of these two groups.

Moral Boundaries

Participants in both surveys were asked about the values context in which they found themselves. They were asked to identify others who shared similar values, and to comment on the sources that accounted for the values they and others hold.

To investigate the breadth of moral inclusiveness in their surroundings, respondents were asked to estimate the extent to which others around them share their values. Specifically, they were asked how frequently decisions made by others are based on the same five values the respondent chose. Responses to these items are summarized in Table 2.

Group of Others	Staff	Students	Faculty	All
Members of your family	4.1	4.1	4.1	4.1
Your friends or associates	3.9	3.9	3.9	3.9
Faculty at your college	3.4	3.5	3.5	3.5
Elementary and high-school teachers	3.4	3.4	3.4	3.4
Staff and professionals at your college	3.4	3.5	3.4	3.4
Administrators at your college	3.3	3.4	3.2	3.3
Working people in your community	3.2	3.2	3.1	3.2
Employers in your community	3.0	3.0	2.9	3.0
Students at your college	2.9	3.0	2.9	2.9
Elected officials in your county	2.5	2.5	2.4	2.5
State-level elected officials	2.5	2.5	2.4	2.4

Table 2.
Average frequency with which ICC respondents perceive others make decisions based on the same values the respondent chose. Responses could range from 1 (never) to 5 (all the time).

While some of the differences among staff, students, and faculty members in Table 2 are statistically significant, the most striking impression is the similarity among the three groups in their estimations of the extent of shared values around them. All feel that their families share their values most frequently, and that elected officials at the state or county level share their values least frequently. Family and friends are the only groups to average at or near 4, a whole step above the scale's midpoint of 3. Yet even the elected officials' average was well above 2.

This similarity extends to the general population as well. Gallup respondents estimated the agreement of those around them very similarly to the ICC groups. Table 3 shows that the descending order from family to elected officials from the general population survey was essentially the same.

Table 3.
Decisions based on same values; proportion reporting all or most of the time.

	Total %
Family members	74
Friends/associates	70
Working people	32
Elementery/high school teachers	30
Community college faculty	20
Employers	16
Community college administrators	12
Community college students	11
County elected officials	9
State elected officials	8
Number of Interviews	(735)

Sources of Authority

To investigate sources of authority, respondents were asked to rank the importance to them of seven different sources of information they might rely on for knowing right from wrong. There is remarkable unanimity among all groups of respondents regarding sources of moral authority. The rankings of each source from first to last is exactly the same among all ICC groups *and* in the Gallup responses. Even the close calls, such as the difference between school and friends, are always close and yet always fall in the same direction.

Sources of knowledge of right and wrong:

- What I've learned from my family
- What my personal experience in life has taught me
- What my religion has taught me
- What I learned in school
- What I've learned from my friends
- What I've learned at work
- What I've learned from the mass media

Family is always the most highly ranked source of authority. Personal experience and religion follow closely. A middle tier of sources of moral authority includes school, friends, and work. The mass media trail distinctly—rarely does anyone credit the media with a top rank (only 2 percent of all ICC respondents did this, and fewer than 0.5 percent of Gallup respondents), and only 25 percent of all respondents ranked the media higher than the bottom.

Women tend to rank religion a bit higher than men, but otherwise there are no gender distinctions in sources of authority. There are modest differences associated with respondents who are religious, conservative, and in higher income brackets. But while these demographic differences are statistically significant, they are not substantial in magnitude.

Just after ranking the influence of these sources of moral authority in their own lives, respondents were asked to estimate the influence of a similar set of sources on the lives of "most people today." Responses to these items are reported in Table 4.

Source	Staff	Students	Faculty	All ICC	Gallup
Parents and other family members	4.69	4.62	4.59	4.63	4.6
Friends	4.12	4.17	4.18	4.15	4.0
Churches	3.92	3.81	3.67	3.79	3.7
Schools	3.61	3.72	3.46	3.58	3.7
Work	3.46	3.52	3.33	3.42	N/A
Entertainment media	3.19	3.13	3.30	3.22	2.8
Advice in the media	2.56	2.61	2.62	2.60	2.2

Table 4. *Influence of sources shaping the ethics of "most people today." Responses could range from 1 (not at all influential) to 5 (very influential). Scores are averages on a scale from 1 to 5.*

Once again there is much more similarity than difference in the responses from ICC and the general population surveyed by Gallup. Respondents apparently do not consider the sources of authority in their own lives to be much different from those in the lives of others.

The picture that emerges, then, is of a population with a coherent view of its own ethical context. No major points of divergence stand out, no different camps can be identified, and no important distinctions can be traced between the population as a whole and its community college system.

Resolving Dilemmas

In both surveys, respondents were presented with three brief moral dilemmas and asked to choose a resolution from a short list of options. Respondents were then asked which of three philosophical principles best describes the reason they chose the resolution they did.

The decision principles, drawn from the traditions of moral philosophy, includes a utilitarian approach ("This decision would produce the best outcome for the greatest number of people"), a principle based on the categorical imperative of Immanuel Kant ("This decision is what everyone should do in such a situation, regardless of the consequences"), and a form of the Golden Rule ("I would want to be treated this way [if I were the person in the dilemma]"). In each case, however, the formal terms were not used: Kant, utilitarianism, and the Golden Rule were never mentioned by name. Instead, the principle was simply described in the words quoted above.

Dilemma #1: Building a Superstore

A proposed superstore is causing controversy in your community. Some community members are in favor of the project, others are against it. Those in favor point out that a superstore will quickly bring much needed revenue to the community. Those opposing the project point out that in the long run it will result in drastically increased traffic to the area, and an inevitable increase in crime. You are a member of the town council and must vote in favor of or against the project.

Resolutions

Table 5 reports the resolutions and the choices made by respondents and their estimation of the response of others in the community.

Table 5.
Resolutions to the Superstore Dilemma. Figures are percentage of each group choosing each resolution.

Resolution	ICC		Gallup	
	Self	Others	Self	Others
Vote against the superstore	16	21	23	18
Vote in favor of the superstore	20	40	13	37
Propose that the city government regulate the store's traffic and tax the store to pay for roads.	63	39	62	33

Clearly the majority favors regulation of the store and its environmental impact.

Decision Principles

Table 6 reports the choice of decision principles by the resolutions chosen. Clearly the overwhelming majority of respondents preferred a utilitarian approach to this dilemma, believing that the resolution they chose was best for the greatest number of people. Those who opposed the store were significantly more likely to choose the categorical imperative to explain their decision. Those who chose the Golden Rule rarely opposed the store—only 2 of the 116 ICC respondents who chose the Golden Rule opposed the store—no doubt because the Golden Rule response refers to how the respondent would feel if he or she were trying to build the store.

Table 6.
Decision principles for the Superstore Dilemma. Figures are percentage of each group choosing each principle.

	Resolution					
	ICC			Gallup		
Principle	Oppose	Favor	Regulate	Oppose	Favor	Regulate
Utilitarian: "This decision would produce the best outcome for the greatest number of people."	86	88	88	78	77	86
Imperative: "This is what everyone should do in such a situation, regardless of the consequences."	13	3	4	20	5	5
Golden Rule: "I would want to be treated this way if I were building a store."	1	9	8	2	18	9

Table 6 shows close similarity in the distribution of responses from the general population and from ICC. There was so little variance in choices of decision principles for this dilemma that further comparisons are difficult to interpret. No value choices are significantly related to choice of a decision principle. Gallup reports no significant demographic or other correlates to the choice of a decision principle.

Dilemma #2: Job Loss and Computers

You are employed by a company that is replacing many jobs with computerized systems. Even though you are not at risk, fellow employees in your department are losing their jobs. You discover that a good friend of yours is part of a group that is intentionally damaging the computer system in order to try to save jobs.

Resolutions

Table 7 reports the resolutions and the choices made by respondents and their estimation of the response of others in the community.

Table 7.
Resolutions to the Job Loss Dilemma. Figures are percentage of each group choosing each resolution.

	ICC		Gallup	
Resolution	Self	Others	Self	Others
Tell your friend to confess or you will inform management yourself.	35	12	31	16
Tell management that sabotage is taking place, but without exposing your friend.	54	34	55	38
Take steps to hide evidence of your friend's guilt.	1	1	2	7
Do nothing.	8	49	12	38

There was a clear majority in both populations in favor of protecting the friend by reporting the activities without exposing the friend's identity. Very few respondents were willing actively to assist their friend's sabotage. Just over a third of the respondents would take the firmest stance against the friend's activity and insist on exposing the friend's guilt.

Decision Principles

Asked why they made the decision they did, the respondents replied as follows:

Table 8.
Decision principles for the Job Loss Dilemma. Figures are percentage of each group choosing each principle.

	Resolution Principle							
	ICC				Gallup			
Principle	**Inform**	**Protect**	**Help**	**Do Nothing**	**Inform**	**Protect**	**Help**	**Do Nothing**
Utilitarian	20	51	36	38	22	43	-	30
Imperative	53	30	36	19	50	32	-	15
Golden Rule	27	19	28	43	28	24	-	53

In both the ICC and general population, among those who would feel compelled to inform about the friend's sabotage, the most frequently cited principle—more frequently than the other two principles combined—was the imperative that this is what all people should do. Among those who would protect the friend, utilitarianism is the most frequent choice.

There is much less unanimity around a utilitarian approach for this dilemma than in the previous dilemma. More than half the utilitarians in the superstore dilemma applies either the categorical imperative or the Golden Rule in the job loss dilemma. One reason may be that there are legal dimensions to the job loss dilemma that make strict application of rules more necessary. In general, it appears that a substantial number of respondents feel comfortable adopting different principles to resolve different dilemmas.

Dilemma #3: Earl's Job

Earl, who is a senior employee in your department, is eventually going to lose his job, but no one has told him. When Earl is on a business trip the department director has you change Earl's voice mail, move everything out of his office, and change the name on his parking spot. The director tells you he will call Earl and let him know what has taken place. However, before this happens, Earl calls you. He can't get into his voice mail and wants you to tell him why.

Resolutions

Table 9 reports the resolutions and the choices made by respondents to both surveys:

Table 9.
Resolutions to the Earl's Job Dilemma. Figures are percentage of each group choosing each resolution.

Resolution	ICC Self	ICC Others	Gallup Self	Gallup Others
Tell Earl that he has been fired.	45	21	43	26
Tell Earl nothing, as your boss told you.	39	46	37	43
Invent an explanation that will calm Earl without letting on that he has been fired.	16	33	18	30

A plurality of respondents (about 45 percent) would violate their boss's orders and tell Earl the news that he has been fired. Here, as in the previous dilemmas, knowing which values a respondent chose earlier in the survey is of no help in predicting the choice of resolution principles.

Decision Principles

Table 10 displays the decision principles chosen by respondents to explain their resolution to the Earl's Job dilemma. For the first time in the dilemmas, the Golden Rule is the majority choice. This may be because it is easier to empathize with Earl than with the friend in the previous dilemma, since Earl is not doing anything clearly wrong.

Table 10.
Decision principles for the Earl's Job Dilemma. Figures are percentage of each group choosing each principle.

	Resolution Principle					
	ICC			Gallup		
Principle	Tell Earl	Do Nothing	Soothe Earl	Tell Earl	Do Nothing	Soothe Earl
Utilitarian	4	36	36	1	31	31
Imperative	16	46	36	15	44	18
Golden Rule	80	18	28	84	22	50

As the strong predilection for the Golden Rule indicates, participants again feel free to change their resolution principle to address different dilemmas.

Considering responses to all three dilemmas, four conclusions stand out.

1. There is no consistent correlation between value choices and decision principles. With the exception of some modest correlation among ICC participants in Dilemma #3—between those who chose Compassion as a value and those who selected the Golden Rule as the resolution principle—there is no particular set of values that is associated with a particular choice of resolution principle. That finding helps dispel the idea that there is (or ought to be) a hierarchy of resolution principles, and that those who choose the "best" values will use the "best" resolution principle. It also indicates that values are not straightjackets that compel one to interpret ethical situations only in the light of a single philosophy.

THERE IS NO PERSISTENT DIFFERENCE BETWEEN THE ETHICAL REASONING OF THE ICC POPULATION AND THE GENERAL PUBLIC.

2. Respondents seem very willing to change their decision principles in the face of a new situation. Respondents tend to be comfortable choosing a principle that suits the situation with which they are confronted. Some respondents did choose the same principle in all three cases (about 17 percent of the ICC respondents chose the same principle in all three dilemmas), but most change at least once. It is not true, for example, that "once a utilitarian, always a utilitarian."

3. Resolutions to the dilemmas and choice of decision principles are not associated with a consistent demographic profile. While in specific dilemmas there may be significant differences, often sensible on their face, there is not a type of person who consistently responds to these dilemmas in ways different from others based on any age, gender, ethnic, or other criterion measured here.

4. There is no persistent difference between the ethical reasoning of the ICC population and the general public. Here, as in other areas of this survey, the two populations think remarkably alike.

Teaching Ethics and Values in the Colleges

The General Population

The Gallup survey asked the general population a number of questions about community colleges. Table 11 shows results:

Table 11.
Percentages are those agreeing "strongly" or "somewhat."

Statement	Percent agreeing
Community colleges ought to help students develop values	70
The local community college ought to help students develop values	66
The local community college should play a big role in educating students about ethics	55
No tax money should be spent teaching values in community colleges	15
Community colleges should focus all their attention on training students to advance in their careers	28
Community college teachers have values that differ from mine	24
Community college teachers should be role models for their students	76
Faculty members at the local community college know what is considered ethical behavior in most private businesses	40
Community colleges in my area have a good reputation	64

There was considerable agreement (70 percent) that community colleges should help students develop values. Only 15 percent felt that no tax money should be spent teaching values; younger and less educated adults were most likely to be among that 15 percent.

SEVENTY PERCENT THOUGHT COMMUNITY COLLEGES SHOULD HELP STUDENTS DEVELOP VALUES.

Only 24 percent of respondents reported agreement with the statement that community college instructors have values that differ from their own. Mirroring this finding, 76 percent believe community college instructors should be role models for students.

The ICC Groups

Among ICC respondents, staff, faculty, and students were given identical statements about whether or not values should be taught. Faculty were given two additional items about their classroom practices. Responses are shown in Table 12.

Table 12.
Average agreement with statements regarding teaching ethics and values in community colleges. Responses could range from 1 (strongly disagree) to 5 (strongly agree).

Statement	Staff	Students	Faculty	All
Community college students are very concerned with ethics.	2.8	2.9	2.7	2.7
Faculty members at my college know what is considered ethical behavior in most private businesses these days.	3.6	3.6	3.5	3.6
My community college ought to play a big role in educating students about ethics.	4.0	3.9	4.0	4.0
My community college ought to help students develop values.	4.1	3.8	4.1	4.0
I already help students develop values in my classes.	-	-	4.1	-
I would not feel comfortable incorporating ethics into my classes.	-	-	1.8	-

Faculty expressed moderate agreement with the statement that they already help students develop values in their classes, and moderate disagreement with the statement that they would be uncomfortable teaching ethics.

WHATEVER ACCOUNTS FOR MODEST DISAGREEMENTS ABOUT TEACHING ETHICS, IT DOES NOT APPEAR TO BE BASED ON A DIFFERENCE OF VALUES.

Again, there was no noteworthy relationship between the values people chose and their agreement with these items. Whatever accounts for any modest disagreements regarding the advisability of teaching ethics and values in community colleges, it does not appear to be based on a difference in values.

Value Change

Reluctance to teach values and ethics in the colleges might be due to concern that these subjects are not stable enough over the long term to be taught in the classroom. Several items on the questionnaire asked about respondents' beliefs about the likelihood of people's values—including their own—changing in the future.

One item asked whether the diversity of values among students would increase, stay the same, or decrease in the next ten years. Responses to this item are summarized in Figure 2. A majority (52.7 percent) expect that students' values will be more diverse in the years to come.

Faculty members were more likely than students or staff to expect more diversity in student values. Just under 50 percent of students expect greater diversity, while 59 percent of faculty expect greater diversity. Respondents' selection of core values has no correlation with their expectations regarding diversity of values in the future.

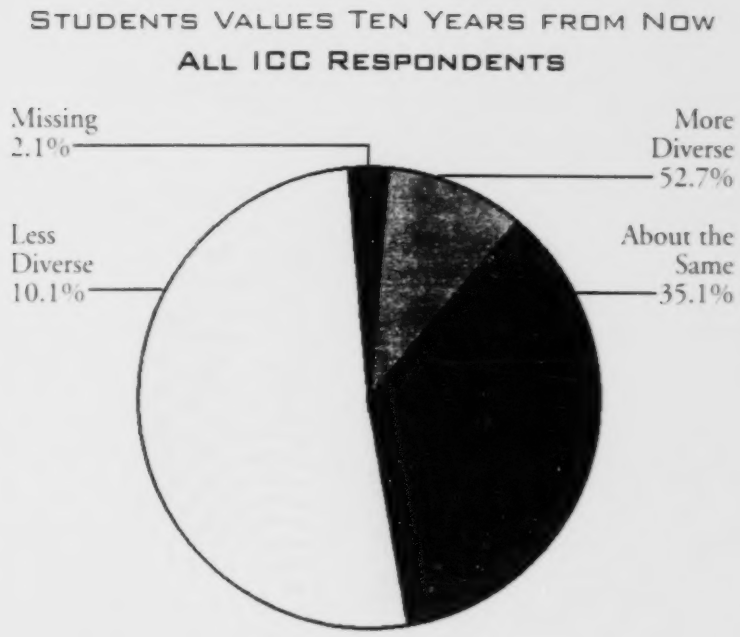


Figure 2.
"Ten years from now, I believe that the values of students at my college will be: more diverse, about the same, or less diverse."

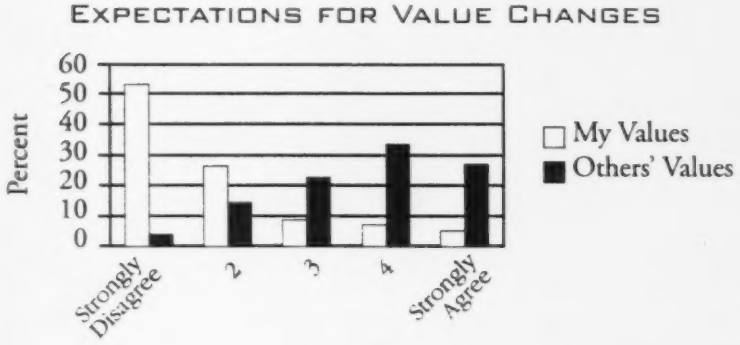
Five other items probed respondents' expectations regarding value change. Table 13 summarizes responses to those items.

Statement	Staff	Students	Faculty	All
Ten years from now, if I were asked to choose my most important values, my choices would probably be much different from today's choices.	1.8	2.1	1.8	1.9
Teaching ethics to students at my college will get more difficult in the coming years.	3.6	3.5	3.5	3.5
The values of administrators at my college have changed a lot since I first came here.	3.0	2.5	2.9	2.9
Most people's values change over time in response to events in their lives.	3.5	3.9	3.5	3.6
Ten years after they graduate, students will have very different values from the ones they have while in school.	3.5	3.4	3.4	3.5

Table 13.
Average agreement with statements regarding change in values in the future. Responses could range from 1 (strongly disagree) to 5 (strongly agree).

There is an interesting pattern in Table 13. Respondents generally agree at least mildly (i.e. above 3 on a 5-point scale) with the expectation that people *in general* will undergo some value change as time passes. But when asked if they expect *their own* values to change over the next ten years, they each express disagreement with that statement. Responses to the items about personal value change, compared to expectations that others' values will change, are illustrated in Figure 3 :

Figure 3.
"Ten years from now, if I were asked to choose my most important values, my choices would probably be much different from today's choices." And "Ten years from now, there will be more diversity in the values of people in my community."



There is no correlation between expecting greater diversity among students in the years to come and support for teaching values. Respondents who believed that teaching ethics will get more difficult, and respondents who agreed that most people's values change over time, were more likely to agree with the statement that colleges ought to help students develop values. There is a logic to this, since teaching values presumes that it is possible to change people's values by exposing them to new experiences.

Overall, there was no significant relationship between choosing specific values and choosing to support the teaching of ethics and values in the colleges. In other words, there is no specific set of values espoused by those who favor or oppose teaching values and ethics in the colleges.

Summary and Conclusions

Core Values

These survey results demonstrate that there is a core of values shared broadly by the people of Illinois. Regardless of the group surveyed—faculty, students, staff, or the general population—that core is identical. There are few significant demographic characteristics affecting the choice of values. Most people, regardless of age, political preference, religion, sex, or ethnicity, hold the same values in high regard.

"The community college and general population respondents agreed on the importance of a set of strong values . . ."

In both the community college survey and the Gallup survey, the two values about which there was the greatest consensus are *truth* and *responsibility,* chosen by between two-thirds and three-fourths of the respondents. A second set of core values was also identified by a large number of respondents. These includes *fairness*, *compassion*, *self-respect*, and *freedom.*

The only demographic characteristics affecting value choice are political preference and educational level, and these characteristics are not significant enough to affect the survey result. Those individuals with more education tended to choose *responsibility* and *truth* more often than those with less education. Those with less education chose *fairness* and *compassion* more often than those with more education. A similar phenomenon occurred with political preference. More liberal individuals chose *compassion* and *fairness* than did conservative respondents, who chose *truth*, *honor*, and *reverence for life* more often than the liberal respondents. But, as noted above, the differences are not significant and do not affect the choice of the core values. The community college and general population respondents agree on the importance of a set of shared values—Truth and Responsibility, Fairness, Compassion, Self-respect, and Freedom.

Sources of Authority, Moral Boundaries and Ethical Priorities

"Sources of authority" refers to knowing to whom one might turn as a moral exemplar. "Moral boundaries" refers to knowing who is "most like me" in values. To say it another way, Who can help me? and, Who is most like me? Not surprisingly, respondents in both surveys gave the same answer to both questions.

Both Gallup and ICC respondents feel that family members and friends are groups who are most like them and from whom they are most likely to seek help. A second group of individuals and organizations isconsidered both helpful and similar by the majority of respondents. These include churches and schools, and the people associated with them.

BOTH THE GALLUP AND ICC RESPONDENTS INDICATED THAT VALUES AND ETHICAL DECISION MAKING POLICIES SHOULD BE TAUGHT.

These determinations are unaffected by the respondents' choices of important values. Knowing what values an individual holds in high regard, in other words, is of no help in predicting the individuals he or she will turn to as exemplars or identify as thinking "as I do."

With ethical priorities, too, there are definite similarities between ICC and Gallup respondents. Their choices are almost identical. Respondents most often chose a selection of answers that might be characterized as *peaceful existence in a sane and civil environment* over *financial reward* or *career satisfaction*. They indicated a strong desire to work in an ethical environment. Or, to say it another way, the respondents appeared to prefer a work environment similar to the environment they would create among family and friends. Whatever sources of authority, moral boundaries, and moral priorities were selected, respondents still feel comfortable asking community colleges to explore and teach values.

Moral Reasoning

It is clear from the responses to the dilemmas that there is no correlation between the set of values chosen by the respondents and the ethical principles they employed in making their preferences. The same individuals with the same core values will choose different principles in deciding ethical dilemmas. As a consequence, each of the three principles provided in the survey was chosen by the respondents and widely used by varying respondents with no patterns or similarity. The situation appears to be what drove the choice. Each of these three principles, it turns out, has a useful place in the decision-making toolbox, and none can be safely ignored or demoted to less stature than the others.

Teaching Values

In regard to the primary question asked by the Leadership and Core Values Steering Committee—"Should community colleges engage in values exploration and ethical-decision-making practices?"—the results of the survey are unambiguous. Both Gallup and ICC respondents indicated that values and ethical-decision-making practices should be taught. In the general population survey, 77 percent agreed that people are not learning values. Only 17 percent of the general population agreed that "ethics should be taught only in the home." Seventy percent of the respondents agreed that community colleges should teach values, and more than half of the respondents in the Gallup survey said that community colleges should play a "big" role in the teaching of values.

It is clear that a majority of respondents believe that personal integrity and ethics go together. A clear majority of respondents also indicated that making ethical decisions is difficult—a point that speaks to the need for training in ethical reasoning. Nearly three-fourths of respondents believe that you cannot be a good leader without ethics and personal integrity. In regard to the commu-

nity college faculty, only a very small minority agreed with the statement, "I would not feel comfortable incorporating ethics into my classes." On the other hand, the faculty stated overwhelmingly that they already help their students develop values in classes. And the students themselves strongly concur with the statement that "my community college ought to play a big role in educating students about ethics."

Fifty-two percent of the general population feels that young people are not on the right track when it comes to studying values and ethics. And, without regard to gender, age, or education, most respondents disagreed with the statement that "no tax money should be spent on teaching values in community colleges." In fact, 85 percent of the respondents in the general population disagreed with the statement.

It also is clear from the results of both surveys that people do not believe that core values will change significantly over time. In other words, the respondents do not believe that values are in great flux. That fact may make it easier for them to support values education and the teaching of ethical-decision-making practices. In addition, more than 60 percent of the respondents in the Gallup survey indicated that the community colleges have a good reputation—a finding that partly explains why more than 70 percent believe that the community colleges should help students develop values.

The general population does not believe that the community colleges have values that are different from their own. In addition, the colleges are perceived to be places where many people make decisions using the values that the general population thinks are important.

Overall, then, the general population broadly supports the notion that community colleges should pursue values education and ethical-decision-making practices in their classrooms across the state of Illinois.

THE GENERAL POPULATION BROADLY SUPPORTS THE NOTION THAT COMMUNITY COLLEGES SHOULD PURSUE VALUES EDUCATION AND ETHICAL-DECISION-MAKING PRACTICES IN THEIR CLASSROOMS.

Technical Appendix

ICC Sampling Frames

The Leadership and Core Values Survey was designed to learn the values and attitudes of the students, faculty, and staff of the Illinois Community Colleges. There were three sampling frames:

1. Students: All full and part-time students enrolled in the Fall, 1998 semester whose Social Security numbers were present in the Fall Enrollment Submission maintained at the ICC headquarters were eligible to be drawn into the sample.
2. Faculty: All full and part-time faculty at each of the colleges whose Social Security numbers were in the state personnel database in the Spring of 1999 were eligible to be drawn into the sample.
3. Staff: All full and part-time staff at each of the colleges who served as administrators, professional staff, or classified (i.e. clerical, custodial, maintenance) staff, and other non-teaching staff whose Social Security numbers were in the state personnel database in the Spring of 1999 were eligible to be drawn into the sample.

Using the records maintained at ICC headquarters, a randomly-generated list of Social Security numbers for each sampling frame was produced. Each SSN was matched to the campus with which the person was affiliated. Each campus was then sent a list of SSNs to be matched against their internal records of names and addresses in order to contact the appropriate respondents.

Contacting the Respondents

Campuses were instructed to send each person in the sample a brief letter alerting him or her that a survey would arrive soon. (While campuses were offered the option of conducting the Leadership and Core Values survey by telephone, no campus took advantage of this offer.)

A few days after the notification letter, respondents were sent a packet containing the questionnaire, a cover letter urging their participation, and a postage-paid reply envelope addressed to their home campus. The cover letter was on home campus letterhead, generally signed by the president of the campus. In short, a respondent's interaction was with his or her home campus, not with the ICC central office or with any of ICC's research partners.

Each respondent was given a code number by the campus, printed on the questionnaire or the return envelope, in order to keep track of who had responded and who had not. Approximately two weeks after the first question-

naire was sent, a follow-up post card was sent to nonrespondents, once again encouraging their participation and promising to send another questionnaire soon if the original had been lost or discarded.

Approximately ten days after the follow-up post cards, new survey packets were sent to all nonrespondents. These packets contained another copy of the questionnaire, a cover letter encouraging participation, and another reply envelope.

Handling of the Returned Questionnaires

Once a campus had received, in the estimation of the campus's survey coordinator, the bulk of their responses, each completed questionnaire was photocopied and the original completed questionnaires sent to William E. Loges, Ph.D., at Baylor University. There is no identification number on the questionnaire itself that would allow the campus to directly match the photocopy to a respondent. Dr. Loges served as the Institute for Global Ethics' research consultant on this project. He supervised the entry of the data into a computer spreadsheet and conducted the statistical analyses of responses.

No information was provided to Dr. Loges that would allow him or his data entry assistant to identify individual respondents. Questionnaires received by Dr. Loges were coded as to whether they came from faculty, students or staff, usually indicated by the color of the paper on which the survey appeared. Each questionnaire was also coded as to which campus had sent it. Each questionnaire was given an arbitrary code number to identify it in the data set. Thus, two code numbers were written on each survey as it was entered into the spreadsheet; one for the college it came from, and one indicating the population it represented and its unique ID number (e.g. F100 for the one hundredth faculty survey received).

Response Rate

By September of 1999, 1659 responses had been received from the community colleges in the Illinois system. A total of 4,787 surveys were sent out to the ICC sample which is a return of 34.66 percent.

Number and Percent by Group for ICC Sample

Group	*Number*	*Percent*
Students	444	26.8
Faculty	660	39.7
Staff	555	33.5
Total	1,659	100

Table 14.
The number of responses received from each group sampled for the Illinois community colleges.

The ICC sample was designed to draw conclusions about how each of the three groups as a whole viewed values. For instance, 76.1% of the students felt that "responsibility" was an important value. That means 76.1% of the Illinois community college student population held that viewpoint, not 76.1% of the students at any specific college. The results of the ICC Survey do not apply to specific colleges. Determining the perceptions of the faculty, staff and students at one specific college will require replication of the ICC study on the specific campus using appropriate sampling methods.

Sampling Tolerances

The following table may be used for estimating the sampling error of any percentage in the Illinois Community College student, faculty and staff survey. This table is applicable to the ICC sample only. A separate margin of error table for the Gallup General Population Survey is also included in the Technical Appendix. The computed allowances have taken into account the error which may be present in sample design, and the numbers in the table may be interpreted as a plus and minus range for any percentage reported in the ICC Survey.

Table 15. **ICC Survey Recommended Allowance for Sampling Error of a Percentage**

Percent Near	*10*	*20*	*30*	*40*	*50*	*60*	*70*	*80*	*90*
Total Sample	1.5	2	2.3	2.4	2.5	2.4	2.3	2	1.5
Students	3	4	4.6	4.9	5	4.9	4.6	4	3
Faculty	2.3	3	3.5	3.7	3.8	3.7	3.5	3	2.3
Staff	2.4	3.3	3.7	4	4.1	4	3.7	3.3	2.4

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THE GALLUP ORGANIZATION APPENDIX

SAMPLING TOLERANCES

In interpreting survey results, it should beborne in mind that all surveys are suject to sampling error, that is, the extent to which the results may differ from what would be obtained if the whole population had been interviewed. The size of such sampling errirs depends largely on the number of interviews.

The following tables may be used in estimating the sampling error of any percentage in this report. The computed allowances have taken into account the effect of the sample design upon sampling error. They may be interpreted as indicating the rance (plus or minus the figure shown) within which the results of repeated samplings in the same time period could be expected to vary, 95 percent of the time, assuming the same sampling procedures, the same interviewers, and the same questionaire.

The first table shows how much allowance should be made for the sampling error of a percentage:

Table 16.

Recommended Allowance for Sampling Error of a Percent*

	Number of Respondents									
Percentages Near	*735*	*552*	*491*	*291*	*277*	*240*	*200*	*171*	*63*	*40*
10	3	3	3	4	4	4	5	5	9	11
20	3	4	4	5	6	6	7	7	12	15
30	4	5	5	6	6	7	7	8	13	17
40	4	5	5	7	7	7	8	9	14	18
50	4	5	5	7	7	7	8	9	15	18
60	4	5	5	7	7	7	8	9	14	18
70	4	5	5	6	6	7	7	8	13	17
80	3	4	4	5	6	6	7	7	12	15
90	3	3	3	4	4	4	5	5	9	11

* *The chances are 95 in 100 that the sampling error is not larger than the figure shown.*

Table 17.

Recommended Allowance for Sampling Error of the Difference Between 20% and 80%*

	735	*552*	*491*	*291*	*277*	*240*	*200*	*171*	*63*	*40*
735	5									
552	5	6								
491	5	6	6							
291	6	7	7	8						
277	7	7	7	8	8					
240	7	7	7	8	8	8				
200	7	8	8	8	9	9	9			
171	8	8	8	9	9	9	10	10		
63	12	12	12	13	13	13	13	14	16	
40	15	15	15	16	16	16	16	16	19	21

Table 18.

Recommended Allowance for Sampling Error of the Difference Between 50% and 50%*

	735	*552*	*491*	*291*	*277*	*240*	*200*	*171*	*63*	*40*
735	6									
552	7	7								
491	7	7	7							
291	8	8	9	10						
277	8	9	9	10	10					
240	9	9	9	10	10	11				
200	9	10	10	11	11	11	12			
171	10	10	10	11	11	12	12	13		
63	15	15	15	16	16	16	17	17	21	
40	19	19	19	20	20	20	20	20	23	26

Table 19.

Recommended Allowance for Sampling Error of a Percentage in Percentage Points*

		Number of Respondents					
		1848	*1177*	*716*	*670*	*600*	*550*
Percentages Near	**10**	1	2	2	2	3	3
	20	2	2	3	3	3	4
	30	2	3	4	4	4	4
	40	2	3	4	4	4	4
	50	2	3	4	4	4	4
	60	2	3	4	4	4	4
	70	2	3	4	4	4	4
	80	2	2	3	3	3	4
	90	1	2	2	2	3	3

* *The chances are 95 in 100 that the sampling error is not larger than the figure shown.*

Table 20.

Recommended Allowance for Sampling Error of the Difference Between 20% and 80%*

	1848	*1177*	*716*	*670*	*600*	*550*
1848	3					
1117	3	3				
716	4	4	4			
670	4	4	5	5		
600	4	4	5	5	5	
550	4	4	5	5	5	5

Table 21.

Recommended Allowance for Sampling Error of the Difference Between 50% and 50%*

	1848	*1177*	*716*	*670*	*600*	*550*
1848	3					
1117	4	4				
716	5	5	6			
670	5	5	6	6		
600	5	5	6	6	6	
550	5	5	6	6	6	6

* *The chances are 95 in 100 that the sampling error is not larger than the figure shown.*

For more information, contact:

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Does Ethics Matter?

People agree on two key ideas.

- They see a strong connection between ethics and leadership.
- They also feel that people today are not learning values in a manner that would help them become ethical adults.

The people of Illinois see a need for a broader education in ethics.